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Moderne koloniale staat en moderne zending

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SUMMARY.

The modern colonial state and modern missions.

I. HISTORICAL SECTION (Chapters I—IV §§ 1—11).

The modern colonial state (since 1870) is a continuation and transformation of the old colonial state, a modern unitary state presenting a dual aspect of Western government and enterprise combined with a native social organisation. The intention is to change the static native community into a modern dynamic one.

Modern missions since 1800 and 1870 are transcontinental and constitute a continuation of the transoceanic world-missions which began in 1500. They work individualistically, employing modern means under new conditions (open door for free trade, toleration and mission work).

The history of modern colonisation and missionary effort was at first directed by the free play of forces, both economic and religious, the classical expression of which we find in the Congo Act of 1885.

This free play later culminates in combination, bonds and regulation (trusts and cartels; the League of Nations, Missionary Councils, the International Missionary Council, etc.). The modern state, since 1790 embryonically totalitarian, also in conjunction with the modern idea of autonomy concerns itself more and more with religious and social matters. The treaty of Versailles (1919) means not only intolerance towards Austro-German missions but also the first step towards vigorous control by the state in various fields.

The dynamics of the free play of forces must and will be continued by means of regulation. Colonisation produced a quantitative, extensive unification of the world and this must be given greater depth by the formation of a *nea-oikumene* on a dynamic basis. The whole world is a single unit, the parts of which are interconnected "for better or for worse".

Not only the globe but our whole life has become complicated, totalitarian. This leads us to the questions bound up with a totalitarian form of society: religion, culture, the state, the church, society, science, the individual, the community, and so forth, regarded as a totalitarian unit. Holding a key position, depends, for a State, on its technical perfection and its organised means to power, which enable it to become a power for good or for evil. It is then in a position to emancipate or to disappoint the millions of workmen, farmers, the social outcast, women and coloured peoples; for it possesses the necessary power.

In the totalitarianising phase of our culture all questions become fundamental questions. Good and evil, idea and phenomenon, technics and norms — none of these can again become isolated.

This process of modernizing, means for colonial areas the rise of colonial nations and modern Oriental nations, with, when looked at from the religious point of view, young, national churches. **It is the way to the economic, political, religious-ecclesiastical emancipation of the East.** The more so in proportion as the Orient takes things into its own hands.

The relation between the modern colonial State and modern missions appears to be tantamount to that between church and State in the colonial field. The State seems to control everything. But even this problem cannot be considered in isolation from the rest now. It is pervaded by the claim to totality of the church and State. Neither can history and the philosophy of history be kept apart any longer.

II. SYSTEMATIC SECTION (Chapters V—VI, §§ 12—16).

The relation between church and State, between the ideal and the material in the course of their development and the problem of totality, are dealt with from the point of view of modern philosophy. (Hegel and historical materialism in the 19th century; Cassirer, dialectical materialism and the philosophy of the idea of law in the 20th century.) The nineteenth century is individualistic and quantitatively totalitarian, the twentieth collectivistic and qualitatively totalitarian, that is to say, in this age every isolating, mechanical explanation becomes untenable. Pre-Kantian metaphysics and the relativism and scepticism since Kant are both inadmissible isolations which lead to a tautology — obvious or

veiled — and a mechanistic conception of the world, which prevents the formulation and solution of the problems belonging to the totalitarianising phase of our human development.

Cassirer shows the great interdependence of modern problems, while dialectical materialism and the calvinistic philosophy of the idea of law, attach relativism for practical reasons which are rooted in the necessity of the time. Neither wishes to return to the old metaphysics or to the isolationist view of idea and phenomenon. For this would result in a mechanistic conception of the world, which is fiercely combated, by dialectical materialism for the sake of the struggle for social emancipation and by Calvinism in the interests of Faith, the former having in view cultural integration and the later religious integration.

In the integrational phase of our human development the central problem becomes that of the unity of religion, of science, etc. that of breaking down anti-nomies, as for instance that of nature-super-nature scheme in theology, in short, the full and partial conquest of distance — which links-up with modern technical progress. A conquest, complete or partial, of the distance between culture and religion, idea and phenomenon, between good and evil, present and future, man and himself, between man and man, etc. with the problem of existential meeting as a central one. An existential meeting which is one with the unique destruction of evil in Jesus Christ, in the incarnation, actually occurring in the likeness of our and my sinful flesh (Romans VIII, 3; Conf. Anglicana, article XXXI).

This *εἶναι ἐν Χριστῷ* is not an unexistential mechanistic resolution of opposites. In this monism of faith, dualism remains even in the contemplation. Through the whole of I Corinthians XV resounds Maranatha. The Apocalypse of St. John ends with: "come lord Jesus". The whole creation groans and awaits the revealing of the sons of God. The reformation in contradistinction to paganism and Rome, continues to oppose a false separation and a false mixture of Creator and creature, of Christ and „alter Christus". The "Chalcedonence" is followed by the "extra Calvinisticum".

Calvinism is right when it stakes all on the breaking of anti-nomies. The whole point is monism and a decisive meeting. Monism has a right to exist in so far as it is modern and existential. This means that only trinitarian monotheism may claim the name of monotheism, and that the Jewish religion, Islam, Hegelianism

and Unitarianism fall outside it, because they cling mechanically to the figure one (a veiled tautology). In so far as monism is pseudo-modern and mechanical and hence avoids existential meeting, it is perishing together with the pre-totalitarian world.

We are still at the very beginning of the integrating phase of our culture, with all historical and systematic problems centring in the breaking down of anti-nomies. The modern missionary movement is the breaking down of the anti-nomy paganism-christianity. Modern colonialism is a breaking down of the antinomy modern-pre-modern relationships. This is all included in the contact of East and West in our own days. Here, too, the existential meeting is the real totalitarian problem.
